

WHIGS *truly* CHRISTIANS.

Occasion'd by a

# S E R M O N

INTITLED

*Whigs no Christians,*

Preach'd at *Putney* in *Surry* on  
*Jan. 30th, 1712.*

In which their Opinions as to matters  
of Government are fully justify'd by  
Scripture and Reason.

---

LONDON

Printed: And sold by *J. Baker*, at the *Black  
Boy* in *Pater Noster Row.* 1713.  
Price 6 d.



*Minot fund*

---

---

T H E

# P R E F A C E.

**I** Know it will be thought very odd to place a Preface before this small Paper. But having a Design to say something that cou'd not be so well inserted in the Book it self, I thought I might be excus'd in doing it thus. The Reader will observe that in the Following Papers I have not gone about to make out the Agreement of the several Principles by which the Whigs or Low-Church Men are distinguish'd, with Christianity. That was more than my Design led me to. I had no occasion to do more than shew that what they hold as to Matters of Government is fully justified by Scripture and Reason. For this Author who undertook to prove they were no Christians, offers nothing from any other Head. What he says indeed, is so very senseless and trifling that it does not deserve any Reply, though, for the Reasons intimated at the End of this Paper, I have given him one. But I have observ'd how much liberty, other, more considerable, People take in misrepresenting, and abusing their Brethren. Tho' (with this Author) they will not, in so many Words, say they are no Christians, yet how frequently do we find the Character of a Low-Church Man drawn in the most frightful manner, even in the Pulpit, and from the Press. They are made to be Enemies

## The Preface.

to all Government both in Church and State, to be the very Plagues and Scandals of the Nation to which they belong. This is often (tho not always) done by Designing Men, but is ever believed by those who are ignorant and prejudic'd, by such as read no Books and keep no Company, but those of their own Party. To open the Eyes of such Men I wou'd transcribe a part of My Lord Bishop of Sarum's Account of the Principles of a Low-Church Man, from whence it will appear that they agree with the Church of England, however they may differ from those who value themselves on the Name of High-Church Men. I say in their Principles, for I doubt it will not be so easy to justify their Lives. I do not mean in comparison of those who assume another Character, for it is evident to the whole World, they are not worse in their Morals, than their zealous Neighbours, (who in regard of their own Canons and Constitutions, are generally the greatest Nonconformists in the Nation.) But mean in comparison of our holy Religion, and the strict Rules and Precepts Christianity obliges us to. Here alas! We are all sadly to blame, and have need to repent and do our first Works, to abound in all those Graces and Vertues which our Principles have a natural tendency to produce. If once we cou'd be persuaded to do this universally, it wou'd be the best means of answering and silencing, gain-saying and unreasonable Men, and moreover of securing our Church and holy Religion from the Ruin and Destruction a general Depravity and Corruption of Manners seem to threaten them with. But I return to give the Reader what I promis'd.

Now



## The Preface.

*Now (says My Lord \*)* The *Low-Church* Men are cordially and conscientiously zealous for the Church as establish'd by Law: But yet they think no humane Constitution is so perfect but that it may be made better, and that the Church would be much more secure and more unexceptionable, if the Administration of the Discipline were put into other Hands, and in a better Method. They lay the Foundation of all that they believe in the *Christian* Religion, in the Scriptures: These, and these only, are the Measures and Standard of their Faith. No great Names nor Shew of Authority over-awe them: They search the Scriptures, there they seek and find their Faith.

They think that in Matters declar'd to be indifferent no Harm could follow on it, if some regard were had to the Scruples of those who divide from us, in order to the fortifying the whole by uniting us among ourselves: But till that can be done they think a Kind Deportment towards Dissenters softens their Prejudices, and disposes them to hearken to the Reasons which they offer to them, with all the Force they can, but without the Asperity of Words, or a contemptuous Behaviour; in which they have succeeded so well, that they see no cause to change their Conduct.

They do indeed make a great difference between Dissenters and *Papists*: They consider the one as a Handful of Men true to the *Protestant* Religion, and to our National Interests, not capable of doing us much mischief,

\* *New Preface to the Pastoral Care.*

## The Preface.

chief, and who are as far as appears to them, contented with their Toleration, and are only desirous to secure and maintain it, They have another and very different opinion of *Popery*: They consider that Church not only with relation to the many Opinions and Practices held by them, such as *Transubstantiation*, *Purgatory*, and the Worshipping Saints and Images, and a great many more; They are persuaded that these are false and ill-grounded, but they could easily bear with them, as they do with other Errors: But they consider *Popery* as a Conspiracy against the Liberty and Peace of Mankind, on design to engross the Wealth of the World into their own Hands, and to destroy all that stand in their way, sticking at no Practice how false, base, or cruel soever, that can advance this. This is the true Ground of their Zeal against *Popery*, and indeed against any thing that has a tendency that way.

The Pretending to an Independency of the Church on the State, is not only in their Opinion a plain Attack made on the Supremacy vested by Law in the Crown, and a Casting a Disgrace on our Reformers, and on every Step made in the Reformation, which are openly own'd by the chief Promoters of this new Conceit: But it is a direct Opposition to the sam'd Place so much stretch'd by the same Persons to serve other Purposes, in the 13 *Romans*, *Let every Soul be subject to the Higher Powers*, in which all Subjects are equally comprehended. The Laws of God are certainly of a Superior

## The Preface.

or Obligation to any humane Authority, but where those Laws are silent, certainly all Subjects of what sort soever, are bound to obey the Laws of the Land where they live.

The Raising the Power and Authority of Sacred Functions beyond what is founded on clear Warrants in Scripture, is they think the readiest Way to give the World such a jealousy of them, and such an Aversion to them as may make them lose the Authority that they ought to have, while they pretend to that they have not.

They dare not unchurch all the Bodies of the *Protestants* beyond Sea ; nor deny to our Dissenters at home the federal Rights common to all *Christians* ; or leave them to *Uncovenanted Mercy*. They do not annul their Baptisms, or think that they ought to be baptised again in a more regular manner, before they can be accounted *Christians*. They know of no Power in a Priest to pardon Sin, other than the Declaring the Gospel Pardon upon the Conditions on which it is offered. They know of no Sacrifice in the *Eucharist* other than the commemorating that on the Cross, with the Oblation of the Prayers, Praises, and Almsgiving, precrib'd in the Office. They are far from condemning private Judgment in Matters of Religion: This strikes at the Root of our whole Reformation, which could never have been compass'd if Private Men have not a Right to judge for themselves; on the contrary, they think every Man is bound to judge for himself, which indeed he ought to do in the Fear of  
God,

## The Preface.

God, and with all Humility and Caution. They look on all these Notions as Steps towards *Papery*; tho' they do not conclude that all those who made them design'd that by so doing. This is a short Account of the *Low Church Mens* Notions with relation to Matters of Religion among us: As to our temporal Concerns, they think all that Obedience and Submission that is settled by our Laws, to the Persons of our Princes, ought to be paid them for Conscience sake: But if a misguided Prince shall take on him to dissolve our Constitution, and to subject the Laws to his Pleasure, they think that if God offers a Remedy it is to be receiv'd with all Thankfulness: For these Reasons they rejoiced in the *Revolution*, and continue faithful and true to the Settlement then made and to the Subsequent Settlements. They think there is a full Power in the Legislature to settle the Crown and to secure the Nations: And so they have taken the Oaths enjoined, with a good Conscience and with fixed Resolutions of adhering firmly to them, without any other Views but such as the Laws, and the Oaths pursuant to them do direct. They know of no unalterable, or indefeasible Right, but what is founded on the Law.

This is their fixed Principle; and they are the more fixed in this, when they remember that a Prince educated among us, and singularly oblig'd by the Zeal our Church express'd for his Advancement to the Throne, upon which he made great Acknowledgments



## The Preface.

ments and Promises, and who by his Temper seem'd as much inclin'd to keep them as his Religion wou'd admit of; yet upon his Elevation, did so intirely forget all this, that he seem'd peculiarly sharpen'd against those who of all others had the least reason to have expected it from him.

This was notorious and evident in the Father: What then can be expected from him who calls himself his Son, who has had his Breeding in an absolute Government, where *Protestants* are persecuted with an unrelenting Cruelty, and who has been oblig'd to wander so long beyond Sea, and stands attainted and abjur'd here, and is loaded with other Indignities, but that as his Religion is still the same cruel and bloody Conspiracy against *Protestants* that it was, so it must have its full swing in one sharpen'd by so much Provocation.

It betrays a monstrous Ignorance of the Principles and Maxims, as well as of the History of *Popery*, to imagine that they can ever depart from the Design of extirpating Hereticks, settled by so much Authority held sacred by them. Every Look in a *Low-Church* Man towards a *Popish* Pretender, is to him both Perjury and Treason.

I have thus freely (*adds My Lord*) open'd all that I know of the Principles of those call'd the *Low-Church* Men among us. And I hope he may be allow'd to know their Principles better than those who pretend so often to give their

B

Character,

## The Preface.

*Character, and serve them just as the Heathens did the Christians of old, dress them up in Bear Skins and then worry them with Dogs.*

*Men of these Principles are, I am persuaded, the truest Friends to the Queen, the Church, and Government of England; and these, and no other are the Principles of those abus'd with the Name of Low-Church Men. Which whether they are Christian Principles, or such as ought to be run down and exploded as worse than Popery it self, let the judicious Reader, of what Party soever, judge.*

*It was the opinion I had of the Agreement of these Principles with Christianity, that determin'd me to give the Title of Whigs truly Christians, to these Papers. I had no design thereby to exclude others from that Name, who I doubt not may be very good Christians, and yet differ from them in some one or more of these Points. Tho' I verily believe, many now call'd by the Name of Tories, are as much of these Principles as those of a Contrary Character. The only Difference is either in the Manner of Expression (when the same thing is intended) or else in the Reservedness of the former, who are unwilling (on some Account or other) to declare themselves of Principles avow'd by People lying under the Disadvantage of a general Odium. The truth is, Wise and Honest Men on all Sides are not at such a distance from one another as they seem to be: In the main, they have much the same views; and notwithstanding the crafty Insinuations of Designing Men, the one cannot be such notorious Fools as to exchange our excellent Monarchy*

## The Preface.

*Monarchy for a Common-wealth; or our excellent Church for any other Form of Religion: Nor the other such Haters of their Country, as ever to bend the Knee to Popery or Arbitrary Power. It is, in One Word, the Knaves and Fools that make all the difference. If all of that sort, among each Party, were thrown out, the Remainder wou'd agree very well together. But since that can never be expected, the only way will be for honest Men of each Side to endeavour to understand one another, and divesting themselves of all Selfish Concerns for the Interest of a Party, suffer those things wherein they agree, to cover all their smaller Disagreements, and to have no other Contention among them but who shall best promote the Welfare of the Community; the Peace and Security of Her Majesty's Government; and the Protestant Succession, as settled by Law.*

---

*Whigs*

# The Preface

Adapted for a Commonwealth or any other  
Church for any other Form of Religion: For the  
other such Islands of that Country, as also to  
beard the King in Popery or Idolatry, or  
in One Word, the King and People have  
made of the offer. It is a great and  
good thing, and should be the Kingdom  
and a great good thing, and the fact that  
can never be expected, the only way to be  
and then of each to be to be to be to be  
and an answer, and then of each of all  
English Country for the interest of a very long  
these things, and in any case, to be as their  
English Country, and to be as their Con-  
vent, among them but it shall be given the  
Wishes of the Community, the King and Sec-  
tion of the Majesty's Government, and the  
Protestant Succession, as stated by Law.



# WHIGS

TRULY

CHRISTIANS, &c.

**T**HE Title of this goodly Sermon is so extraordinary, that, no doubt, it has drawn 4 d. from the Pocket of many an honest Man, who when he had read it, wish'd his Money where 'twas. For certainly, the Villany and Wickedness of the Design apart, there never was presented to the World a more incoherent piece of Nonsense under the Title of a Sermon. I know not whether it be more inhumanely dull or abusive. It brought to my Mind a Note wrote in a Blank-Leaf of a Party Paper, *God be thanked I have now lived to see the Party-Writings of—— as void of Wit, as I ever thought their Cause to be of Reason.* I must indeed confess, Sermons of the Character of this before me, are too common from the Pulpit, tho' some kind Friend or other has influence enough on the Authors to keep 'em from the Press. O! Had the Preacher

Preacher at *Putney* no Friend in the World, to do this good office for him. When so great a Job of Work was to be done as the divesting half the Kingdom of their *Christianity*, one wou'd have thought it shou'd be undertaken by a Workman whose *Management* wou'd have made some amends for the Badness of his *Cause*. But by a strange Fate, an unskilful, ignorant Wretch, that does not understand the Principles he pretends to own, or oppose, takes on him to make out this mighty Charge that *Whigs are no Christians*. Before I come to the Reason with which he supports it, I must observe the care he takes to discourage any from doing so. He says in the *Dedication* he durst not engage in this Service, *but under the Protection of some Great and Worthy Patron*. This was very wisely contriv'd, and he cou'd have done nothing better. But then he ought to have been very sure the Gentleman whose Protection he implor'd, wou'd afford it him. He did not do well to venture out in this *factionous Age*, that so abounds with *rebellious Criticks*, upon so great an Uncertainty as only laying his *Work* (as he calls it) at a Gentleman's Door, and not knowing but he might spurn it away. This has been the Fate of this fine Discourse. Mr. *Filmer* (to whom 'tis with much Assurance dedicated) has publicly disown'd the Patronage of it, and says he thought it necessary to do so for his own *Vindication*. I know not this honest Gentleman's Character, any otherwise than by this *Dedication*, and the Advertisements relating to it, and therefore shall only say the *Latter* is

is a much greater *Encomium* on him than, the *Former*, and is a much better evidence of the Reality of the great and good Qualities there ascrib'd to him, than the Word of this Author. I cannot but observe that he owns he had receiv'd many Obligations from the Gentleman whom he courts for his Patron. What means he then to make such an ungrateful return as to intitle him to the *Scandal* of what he seems asham'd of *himself*, by never telling the World who he is. Is it a proper Return for Kindness and Favours, to make a worthy Gentleman answerable for all the paltry Stuff he pleases to expose to the World? I am sure this is a kind of Gratitude that many a *heathen Whig* wou'd be as much asham'd of, as Mr. *Filmer* has declar'd himself of his Dedication.

Well: Since we have got our Author from the *Sanctuary* where he thought himself safe from the Attacks of all the World, let us look into the Sermon it self. And here I will not go about to expose all the vile and foolish things in it, which wou'd be lavishing my own and the Reader's Time. I shall only, in as few Words as may be, endeavour to shew the Weakness of his *Reasonings* (I hope the Reader will pardon my calling 'em by *that* Name) from whence it will appear that he either understands not the Cause he wou'd be thought to maintain, or else (which will hardly be suspected) had a deeper *Design*, and meant to discredit it by the Meanness of his Arguments.

He

He chuses for the Foundation of his Discourse those Words of Solomon, *Eccles. viii.*

4. *Where the Word of a King is there is Power : And who may say unto him, What doest thou ?*

This Text, he tells us, is so full and expressive of the Regal Authority, that the great (and almost endless) Controversy, concerning the Prerogative of Crowned Heads seems at once to be decided by it. And yet I fancy it is no more declarative of the Prerogatives of an *English* King than that other, almost Parallel Text, which describes to us a King of *Assyria*, Whom he wou'd he slew ; and whom he wou'd he made alive ; and whom he wou'd he set up ; and whom he wou'd he pull'd down ; and his Will did all. Now what is all this to us, who live under a Government exactly the Reverse of what the Preacher, and the Prophet describe : Where the Subjects are free and Masters of Property, which the Prince can no more invade than we his Throne ; the same Laws being the King's Prerogative, and our Protection. Nor is there any thing strange in all this, for every Body knows that the very same Titles of Power and Office, have a several Notion, in several Countries. As to compare great things with small ; a Constable in *England* is conceiv'd under another Notion than a Constable in *France*. And so tho' a Jewish, or an *Assyrian* King were conceiv'd under the Notion of Absoluteness, yet this is quite contrary to the Notion of an *English* King, whose Prerogatives are all settled and limited, and built upon the same Law of the Land, upon which

is



*is built the Property and Liberty of the Subject,*  
as King Charles I. says.

And therefore, whatever this wise Author may pretend, the only certain Way to know what the King's Prerogatives are, is to have recourse to the Laws of the Land, where we shall find them granted or belonging, united or annexed to the imperial Crown of this Realm. Now nothing is better known than that the King's Prerogative here in *England*, does not extend to the *making, repealing, or suspending* of *Laws*, or to the doing, or empowering others to do any thing contrary to them. The Making, and Repealing of *Laws* are Legislative Acts, and *in this ancient, equal, happy, well-pois'd, and never enough to be commended Constitution of this Kingdom* (as King Charles I. calls it \*) are jointly exercis'd by a *King*, by a *House of Peers*, and by a *House of Commons*. And that *same* King acknowledges that his Prerogatives are built upon the Law of the Land, which in another place † he declares are the justest Rule and Measure of them. I have said thus much on this Passage, on purpose to shew the Absurdity of inferring the Prerogatives of *every* King, from the Description that is given in *holy Scripture*, of *some* of that Character.

Our Author goes on to make some Conclusions from his Text, which he endeavours

C

---

\* Answer to the 19 Propositions. † Declar. to the Min. &c. of the Coun. of York.

yours to make out after his idle manner. The First is, That *Kings are invested with a Divine Power from God.* I know not any Body that denies this Proposition, rightly understood, tho' his Way of proving does much rather weaken than confirm it. In my life I never met with such Jumbling of Passages of Scripture together, without any regard to the Sense of them. He has produc'd two or three Texts, and not One of them are to his purpose. As to the *Apocryphal* One, ascrib'd to *Solomon*, I suppose, with every Body, 'twill stand for little. And that other passage, *Prov. viii. 15.* manifestly regards another matter, only signifying the Usefulness of Wisdom and Prudence in the Administration of Government.

The Name of *GODS* ascrib'd to Princes, is plainly on account of their God-like Office, and can belong to none but Good Princes, Benefactors to Mankind, such as resemble God Himself in Justice and Goodness. As for those who by their Tyranny and Oppression prove the Plagues of their People, it wou'd be so harsh a Figure to call them *GODS*, that no Language upon Earth can bear it. They have a much better title to the Character which *Solomon* gives them, when he tells us, *A roaring Lyon, and a raging Bear is a Wicked Ruler over the poor People.* *Prov. xxviii. 15.*

But I was so well satisfy'd with the Proposition before I saw it in his Sermon, that I shall continue to believe it, notwithstanding his

his Impertinence. I know he will be surpris'd at this from a *rebellious Whig*, for I am as sure as if I were within him, he will conclude I am no better. But he will wonder more perhaps, when I tell him the *Whigs* are generally of this Opinion, and make no scruple to affirm that *Kings have a Divine Power from God*, and do not think it at all inconsistent with the *Power* they ascribe to the *People*. Now because he seems to have wrote against their Principles, before he understood what they were, I will for once let him into them, by laying down a few plain Propositions, which so far as I can discover, contain all that they hold concerning this matter. Now they say, That

*All Just Governments are highly beneficial to Mankind, and are therefore of God, from Whom cometh every Good and Perfect Gift.*

*The particular Forms of Government are left to the Wisdom of each State and Nation, and are not prescrib'd by God.*

*The Persons governing a Nation or State, are not immediately appointed by God.*

*A Person may be possess'd of the Supreme Authority by the tacite and virtual, or else express and formal Consent of that Society of Men they govern, either in their own Persons, or the Root of their Succession.*

*A Person thus possess'd of the Supreme Power, may be limited and restrain'd in the Exercise of*

it, by the means of a publick, fundamental Oath, Contract, and Agreement, made between him and the Govern'd Society.

No Man has any more civil Authority than what the Constitution of the Nation has vested in him, nor is he one of St. Paul's Higher Powers, any further, or to any other purpose, than the Constitution has empower'd him.

Therefore Kings and Supreme Magistrates are invested with a Divine Power from God, to administer the Government according to the settled Laws and Constitution of it, and with no more nor other Power whatsoever. And

Subjection (by God's Command) must be paid to such Princes, as far as they are God's Ordinance and a Lawful Power, and such they are, so far as the Contract Fundamental, from which, under God, their Authority is deriv'd, doth extend.

This is what the Whigs or Low Church Men hold concerning the Power of the People ; and if he can prove it inconsistent with Christianity, I shall be very glad to see it. For I hope he does not think Men hold their Religion by so slippery a Tenure, as to part with it upon such trifling Stuff as he has advanc'd. I do therefore again desire him to shew the Antichristianism of these Propositions, or the Repugnancy of them to what our Saviour affirms in the 19 Joh. And yet I hope if a Man shou'd happen to mistake the Sense of a Text of Scripture, in a more Important



portant Point than this, it wou'd nor be sufficient to exclude him from the *Christian* Covenant. But what am I doing?—— I wou'd not distrust the Understandings of one of his Readers so much, as to think it necessary to prove in a solemn manner, that what he calls a *Whig*, may be a very Good *Christian*. Let me desire them to take a view of that Part of his Sermon, and see how notably he reasons. I dare say no body will be made uneasy about their *Christianity* by such sorry trifling, and therefore shall let it pass with this Remark, That nothing but the Highest Degree of Ignorance and Insolence cou'd produce so vile an Assertion, and endeavour to support it by such an absurd way of Reasoning.

Before I proceed any farther, I wou'd tell him the *Whigs* and *Low Church-men* do as much abhor the horrid Villany of murdering King *Charles*, or any other King whatever, as any of those who charge them with Approving it. And therefore I am sure I can't please them better than by declaring I do not mean to be the Advocate either of those that perpetrated, or justify that hellish Deed. 'Tis very probable a Man may be found among those call'd *Whigs*, who may be such as this Author points at. But shall this reflect a Dishonour upon those that abhor it at their very Hearts? Since we are unhappily divided into Parties, and know no Remedy, if a vile Wretch will declare himself of the *One*, or the *Other*, who is a Reproach to Both. All they can do is to protest against such

such Principles, and by all proper Ways to declare their Abhorrence of them. This is the very Method many honest Men call'd *Tories*, have taken with *this* Author. Mr. *Filmer* has disown'd him publickly; and I have heard many of the same Character do the like, as Occasion offer'd. Wou'd it not now be very unfair to make this scandalous Sermon contain the Principles of the *Tories*? Wou'd it not be very unjust to take our notion of a *Tory* from this vile Scribler, and then condemn all of that Name, or affirm they can be no *Christians*?

But I go on to consider the inference he makes from Kings being possess'd with a Divine Power: p. 19. Because Kings derive a Divine Power from God, they are in no case to be resisted. This, he says, may seem a *Paradox*; and I own it seems a great One to me, and not a Jot the less for his *Reasons*, tho' they are taken both from *Scripture* and *Reason*.

But before I examine *them*, I wou'd let him know the Principles of the *Whigs* and *Low Church-Men* in this Point of Resistance; and the rather because such warm Heads as his, are very apt to mistake, and misrepresent them.

Now they say that altho' *private* Injuries and Insults from a Crowned Head, are by no means to be revenged by *Resistance*, yet when they are *publick* and *universal*, and all other means of Redress has been try'd, and prov'd ineffectual,

ineffectual, and the Community must be ruin'd, or the Prince resisted, *then the supreme Law*, which is the Good of the Whole, is to take place, *viz.* in the Utmost Necessity: And they think themselves at liberty to use the only Remedy left, as the Law of Nature and Self-Preservation, wherein the *Christian Religion* hath made no change, directs them.

Let us see now what he has advanc'd against this Principle. In the first place, he says it is contrary to the holy Scripture. St. Paul in his Thirteenth Chapter to the *Romans* enjoining an *universal Obedience*, without the least Reserve in any extraordinary Case. And in his 24th Page he tells us our *Obedience* to Princes must be *universal*. In my whole life I never met with so Ignorant a Man engag'd in this Controversy. To prove that St. Paul will allow no Case wherein 'tis lawful to resist, he has here made him say that we must in all Cases obey. As if there was no difference between *not resisting* and *obeying*. By his Doctrine we must do all that a Prince commands, be it never so *sinful*, and that upon pain of Damnation. I am very sure should a School boy, who has only learn'd his Accidence, be capable of distinguishing no better, he wou'd justly merit a severe Castigation.

But whatever he says, we will conclude he means only that St. Paul allows no Case wherein *Positive Resistance* is Lawful; for all the World will allow many Cases may happen, in which to *disobey* wou'd not only be  
lawful,

lawful, but our manifest *Duty*. And this he infers from the *Unlimitedness* of St. Paul's Expressions. But 'tis very common in Scripture to give Rules in General and Unlimited Terms, which yet are not without their Exceptions. We are bid to *obey our Parents in all things*; and yet Cases may happen in which it may be sinful to do so, nay in which we ought to resist them. Our *Saviour*, lays this Command upon us, *Mat. v. 39. I say unto you that you resist not Evil.* By which we are not to understand an *Evil Thing*, for that must be resisted, but an *Evil Person*. This Prohibition is express'd in as Absolute and Unlimited Terms as that of the *Apostle*. And yet all will allow that such evil Men as *Robbers* and *Murderers*, may be resisted. It may perhaps be said that there is an Exception *imply'd* in that place, tho' not *express'd*. And what reason can be given why there shou'd not be the same in the other? Why may not the Words of St. Paul be taken in a limited sense as well as those of our *Saviour*? Why may not a Nation defend its Constitution against a *publick Tyrant*, as well as a particular Man his Purse against a *private Robber*? The one (for ought any thing appears in the Text) being as much forbidden by *Christ*, as the other by St. Paul.

But I had no need to insist so long upon this, for it is a sufficient answer to his Reasoning from that passage of Scripture, to remind him of the Proposition I laid down, that Kings are invested by God with a Divine Power to Administer the Government, according



according to the Laws and Constitution of it, and with no more, nor other Power whatever. Now if they assume a Power *Beyond*, or *Contrary* to the Laws, they are so far Usurpers, and whoever Resisteth an Usurped, Illegal and Arbitrary Power does not resist the Ordinance of God but the Violation of that Ordinance. This matter is set in a very clear Light by one of the greatest Ornaments of the Establish'd Church, I mean the *Bishop of Sarum*; " In all  
 " Relations (says he) where the Foundati-  
 " on is taken away, the Relation and the  
 " Obligations arising out of it are de-  
 " stroy'd. The Relation of Children to  
 " a Parent, arises out of his Conveying  
 " Being to them; but if he goes to destroy  
 " that Being they are acquitted when they  
 " defend themselves. The Rights of our  
 " Princes arising out of our Legislature the  
 " setting that aside destroys the Foundati-  
 " on even of the Princes Authority, and  
 " so releases the Subject: And if it is  
 " Lawful to defend our selves against an  
 " Usurper, which none deny; (for the  
 " higher Powers which may not be re-  
 " sisted are only the Legal, and not the  
 " Usurping Powers) then a Prince who  
 " assumes a Power that he has not over  
 " the Legislature, by that very pretention  
 " he makes himself an Usurper.

" I will not enter into an Examination of  
 " the words of St. Paul: This is certain, that  
 " *Higher Powers*, which are ordain'd of God  
 " are only the *Lawful Powers*, not to be apply'd  
 " to Usurpers. If the Law creates the Pre-  
 D " rogative,

"rogative, and the Execution of the Law  
 "is the only Lawful exercise of it ; then  
 "a Prince who supersedes the Law, and  
 "acts in defiance to it, becomes plainly  
 "an *Usurper* : " And consequently has no  
 Title to the Submission and Obedience which  
*St. Paul* requires Christians to pay, to their  
*Lawful* Governours. But that I may make  
 this matter as plain as is possible, I wou'd  
 add a passage or two from my *Ld. A. B. of*  
*Torks* Sermon on this Subject. " He says,  
 " that the standing Laws of every Country  
 " are the Rule of the Subjects Obedience,  
 " and not meerly the Will of the Prince.  
 " And as the Laws of the Land are the  
 " Measures of our Active Obedience ; so  
 " are also the same Laws the Measures of  
 " our Submission. And as we are not bound  
 " to Obey, but where the Laws and Con-  
 " stitution require our Obedience ; so nei-  
 " ther are we bound to *Submit* but as the  
 " Laws and Constitution do require our  
 Submission. " Now if any of the Advoca-  
 tes for Passive Obedience, and Submission  
 to *Illegal* Violence, can produce a *Law* of  
 this Kingdom requiring *Such* Submission ;  
 they will do their Slavish Cause a thousand  
 times more Service than by repeating *All*  
 the Texts in the *Bible* relating to this mat-  
 ter. For *These* only tell us our Duty in  
*General* to Obey and *Submit*, without deter-  
 mining the *Measures* of that Obedience and  
 Submission, but *Such* a Law wou'd effectually  
 bind up our hands, and then Christianity  
 will bind that Law upon our Consciences.  
 Till then it will remain Lawful to Resist  
 the

the Illegal attempts of those who shall endeavour the Destruction of the Publick happiness, notwithstanding any thing St. Paul has said in the 1<sup>st</sup>. Chap. *Romans*.

His next Argument, he says, is taken from Reason, and runs thus, that since Princes act by a divine Commission and are Gods Vicegerents they may not, in any case, be resisted. And at the 13 p. (in Answer to an Objection) he resumes the same Argument. In answer to which I wou'd again observe that tho' things are Gods Vicegerents, and derive their Governing Power from him, yet that Power is limited by the Laws and Constitution of the Kingdom over which they Preside. Now (tho' it is readily acknowledg'd that when once a King is Lawfully Possess'd of the Crown, he will be inviolable as to his own Person, and ought not by any means to have any violence offered to him yet) his receiving a Commission for one Purpose will not render him Irresistable in doing the Contrary: A Person's being invested with Power to maintain and promote the Publick happiness by Administring his Government according to the Laws, does not prove him Irresistible, when he is destroying the People, and bidding defiance to the Laws. Yet, this wise Author tells at p. 13 that tho' a Prince receives a Commission to do *Good* and not *Evil*, yet if he do *Evil* he even *Then* acts by Vertue of his divine Commission. We have seen before he is a mighty *Exact* Writer, but I wou'd not Swear this is Sense

D. 2

for

for the World, He says (we see) that tho' a Prince acts in direct Contradiction to his his Commission, yet still (in those Instances) he acts by Vertue of it. He may act under Pretence of a divine Commission, but sure he cannot be Impower'd by his Commission to do that which is directly contrary to the tenor of it. That wou'd be as if her Majesties General, in the late War, receiving a Commission to Fight his Enemies, shou'd by Vertue of it Murder her Majesty, and destroy her Subjects. But I am sick of such nonsense. And therefore that I may rid my hands of it at once, I dare boldly affirm that *God cannot give a Commission* to any Man to do that which is *Evil*, tho' this wise *Author* affirms it may be done. Authoritatively, by Vertue of a Commission to do the *Contrary*. If *Kings* are invested with a divine Power from *God*, it can be only the Power of doing *Good*; for *God* himself has no other Power. They cannot then exceed their Principal: He can give them no other Power than what he is invested with himself: They can therefore have no Power from him to do Injustice, Violence, Oppression, or any manner of Mischief. We see then that their being invested with a Power of doing good, will not render them irresistible when they do the contrary. O but, he says, the King being our Superior cannot be call'd to an account for his actions, by an Inferior. And this is very true, the King in a proper sense cannot be accountable to his Subjects. But the force of this Reasoning will be entirely



tirely taken off if we consider that the Resistance offer'd to a Prince, attempting the Destruction of the Laws and Liberties of his People does not Argue a Superiority in *them*, over *Him*. For this is not an *Authoritative* and *Civil*, but *Moral* act residing in reasonable Creatures, and Lawful for them to Execute because never divested and put off by any act in the Constitution of a Legal Government, (as ours is) but rather the Reservation of it intended. There is not indeed a formal and Authoritative Power lodg'd in the Subjects: For Resistance in case of Invaded Rights, and Judging when they are invaded, are not acts of Civil Government but acts necessary to, and inseperable from a Right of self-Defence and self-Preservation. And when no Power is constituted to judge in this case, it is evident they reserve to themselves, not (as I said) a Formal Authoritative Power, but a Moral, Power such as they had Originally before the constitution of the Government: Which must needs remain, being not convey'd away in the Constitution.

Having thus examin'd the *Argumentative* Part of this Sermon (if any of it deserve that Name) I shou'd now take a little notice of that which is purely *Invective*. But I am unwilling to descend so low as to foul my Paper with such vile Stuff. Only I can't pass over one Passage, as full of *Villany* as *Non-sense*

*sense*, for which he deserves another kind of Castigation than can be given him by a Pen. 'Tis his horrid Reflection on the late glorious Revolution, by making the *Extirpation* (as he calls it) of King *James*, equally wicked with the *Murther* of King *Charles*. Page 19. the Reader may find these Words, *How can we expect to thrive—— Whilst our Annals stand already chequer'd with the Murther of One (to go no further back) and Extirpation of another, and our Bosoms are still Nests for that viperous Brood, who are so far from imploring God's Mercy for the Offence, that they glory in it, &c.*

—— 'Tis visible there is too great a Party in the Nation, who never had a good liking of that Affair, and they have given very broad Indications of it, especially since the Death of our *glorious Deliverer*. These Men, whatever they pretend, can never be true to her *present Majesty*, nor the *Protestant Succession*, both which ('tis as plain as the Sun at Noon-day) are Blessings which we owe (under God) to that Revolution. And therefore I always make it a Rule with me, that they who dislike the

*Last*

*Last Revolution*, will be very glad of *Another*. They cannot, upon their own Principles, be satisfy'd with the present Settlement, and therefore must subvert it as soon as they can. This is so heavy a Charge, that it ought not to be fix'd upon any *English-man* but upon very plain Evidence. But when Men in their Writings and Conversation declare their Abhorrence of the *Foundation* of our present Establishment, it is no Want of Charity to say they are Enemies to the Establishment it self. They do indeed say it themselves, and need not any Body to say it for them.

I know (like the Author of this Sermon) they hope to make amends for this, by profuse Expressions of Loyalty to Her present *Majesty*. But he that is not true to the Whole Settlement, can scarce be so to any Part of it; for the *Revolution*, the *Queen*, and *Protestant Succession*, are very nearly ally'd to each other.

Our Author indeed professes and inculcates a kind of Loyalty, for which

which Her Majesty nor her People have any reason to thank him. *She* is happy in their Obedience and Submission to her *Laws*, and does not desire to be a Queen of *Slaves*. And *they* are so sensible of the Happiness of a *Legal Government*, they will scarce part with their *Laws* for his new Measures of *Obedience*. He says p. 21. *Submission in all Cases to her gracious Will and Pleasure is the only Expedient to avert God's Wrath*—

And p. 24. *We must pay obedience to Her present Majesty, and resign our selves solely to her Will and Pleasure---*

p. 27. *That we may not lye under the heavy Wrath of God for the Murther of this Day, let us shew our selves truly sorrowful for it by a perfect and absolute Submission in all cases to Her present Majesty.* How cou'd he have otherwise describ'd the Duty of Creatures in reference to their Great Creator. That we shou'd resign our selves entirely into the hands of that *Almighty Being* Who gave us our *Beings* is highly reasonable: But that a whole Nation should deliver up themselves to the Will and Pleasure of a *Man*, is flat Idolatry, and beneath



neath the *Popish* Worship of Saints and Angels. Such an *absolute* Resignation of our selves is only proper to be made to God. Thus the great *Coligny* render'd up himself to God, when the treacherous Guards broke in upon him, *Here I am, do with me as thou pleasest.* It is an Act of Worship to commit our selves, and all that we have to a *Discretionary Power*, and therefore it ought to be paid to nothing but a Being of *Infinite Goodness*, which is all under the Conduct of *Unerring Wisdom*.

Much of this Libel is pass'd by unregarded, as not worth turning over, this Paper being run out already longer than intended, or the Author deserv'd. And yet I hope the few remarks I have made are more than enough to shew *him* his error, and satisfie all *others* that the best can be said of him is, that he knew not what he undertook. I am not indeed without apprehensions that in the opinion of many I shall need an excuse for taking any notice at all of so very worthless a thing. But such I hope will consider it is a *Sermon*, and was

E

really

really *Preach'd* to the People by one in Sacred Orders. Now People have so much respect for what comes from the *Pulpit*, that if it be not fitted to do good, it will certainly do hurt. I must confess the discovery this Author has made of his abundant Ignorance, and Enmity to our happy Establishment, will in good Measure prevent any mischievous effects. And therefore I cannot but declare my Wishes that the Cause of Slavery may never have an abler Advocate. And yet being a bad cause it *needs* tho' it does not *deserve* a better Manager. But tho' the best of these Slavish tools are not wiser than their Neighbours, yet what they say so *often* and so *Confidently* is apt to make ill impressions, and weak People may, in time, be brought to believe that tho' God has made them only *Subjects*, they ought to make themselves *Slaves*. I was willing therefore to cast away a few thoughts on this Subject, and the rather because they may Serve for an Answer to most of the *Pulpit-Lam*, that is promulgated every 30th of *January*, to the great Scandal and Abuse of a free and happy Nation, the only measure

measure of whose Submission to their Governors, is the Law of the Land, as the Lord A. B. of *York*, expressly says, and, with him, all that understand, and do not intend the destruction of our Constitution. To prevent which nothing is more necessary than that People shou'd be duly sensible of their Obligations to *obey* and *submit* to their *Governours*, according to the known *Laws*, and of their own *Interest* and *Happiness* in those *Laws*. And this was all intended by Publishing this Paper.

---

*FINIS.*

minutes of whole business of the

meeting of the day, and the

minutes of the day, and the

minutes of the day, and the

minutes of the day, and the

minutes of the day, and the

minutes of the day, and the

minutes of the day, and the

minutes of the day, and the

minutes of the day, and the

minutes of the day, and the

minutes of the day, and the

minutes of the day, and the

minutes of the day, and the

minutes of the day, and the

minutes of the day, and the

minutes of the day, and the

minutes of the day, and the

minutes of the day, and the

minutes of the day, and the

minutes of the day, and the

minutes of the day, and the

minutes of the day, and the

minutes of the day, and the

minutes of the day, and the

minutes of the day, and the

minutes of the day, and the

minutes of the day, and the

minutes of the day, and the

minutes of the day, and the

minutes of the day, and the

minutes of the day, and the

minutes of the day, and the



**BOOKS Printed for J. Baker, at  
the Black-Boy in Pater-Noster-  
Row.**

**C**ONSIDERATIONS upon the Eighth and Ninth Articles of the Treaty of *Commerce and Navigation*, Now publish'd by Authority. With some Enquires into the Damages that may accrue to the *English* Trade from them.

Union and no Union being an Enquiry into the Grievances of the *Scots* and how far they are right or wrong, who alledge that the UNION is dissolved.

The History of Treaties: Containing all those that have been concluded from the Peace of *Munster*, inclusive to this time. The several Infringements or Encroachments alledg'd on all Sides, particularly urg'd against *France*; and the Pretensions which have been the Occasion of Breaches. The memorable Actions and Events of the Wars that have ensued from time to time. The whole being a Series of the most signal Occurrences, for above 60 Years, throughout all Christendom, of singular Use for the Understanding of the Nature of *Treaties*; the Grounds on which the present Negotiations are carried on; and the Contests now on Foot between the opposite Parties Price 3 s.

Memoirs of the Chevalier *de St. George*: With some private Passages of the Life of the late King *James II.* Never before Published. Price 1 s.

The

The Life of *Edward Seymour*, Duke of *Somerset*, Lord General of the Realm. With some Parallel Instances to the Case of *John Duke of M———b*, late Great Favourite of *England*. With the sudden fall of that predominant Statesman, *John Dudley*, Duke of *Northumberland* with the Opinion of the Judges in the point of altering the Succession, as settled by Act of Parliament. Price 6 d.

A certain Information of a certain Discourse, that happen'd at a certain Gentlemans House in a certain County, written by a certain Person then present, to a certain Friend now at *London*: From whence you may collect the great certainty of the Account. The Fourth Edition. Price 1. s.

A Demonstration of the Existence, Wisdom and Omnipotence of GOD, drawn from the Knowledge of Nature, particularly of Man, and fitted to the meanest Capacity. By the Archbishop of *Cambray*, Author of *Telemachus*; and translated from the *French*, by the same Hand that English'd that excellent Piece.

The Lives of the two Illustrious Generals, *John Duke of Marlborough*, and *Francis Eugene Prince of Savoy*. With both their Effigies, Engrav'd by Mr. *Vandergucht*.

A Collection of Speeches, Prefaces, Letters, &c. With a description of *Geneva* and *Holland*: By *Gilbert Lord Bishop of Sarum*. To which is added, His Citation to answer in *Scotland* for High-Treason: Together with his Answer, and three Letters writ by him upon that Subject to the Earl of *Middlecune*. Price 1. s 6. d.

An Answer to a Question that no body thinks of, viz. But what if the *QUEEN* should Die? Price 6 d.

*Les Soupirs de la Grand Britaigne*: Or, the Groans of Great Britain, being the second part to the Groans of Europe. Price 1. s.

Four Letters which pass'd between the Right Reverend the Lord Bishop of Sarum and Mr. Henry Dodwell. Price 6. d.

*Charnock's Remains*: Or, S—l his Coronation. A Satyr: Being a Parody upon *Dryden's Mac-Fleckno*. Price 3. d.

The Doctor no Changeling: Or, *Sacheverell* still *Sacheverell*. Being Observations on a Sermon Preach'd at St. Saviour's in Southwark, on Palm-Sunday, 1713. By Henry Sacheverell, D. D. The Second Edition. Price Three Pence.

And what if the Pretender should come? Or Some Considerations of the Advantages real Consequences of the Pretender's possessing the Crown of Great-Britain. Price 6. d.

The Tories Defeated: Or, the Doctor almost turn'd Christian. Illustrated from several passages in the *Act of Grace* he pass'd upon his Enemies upon the 29th of March, at St. Saviours. Price 3 d.

A farther Discourse of Free-Thinking: In a Letter to a Clergy-Man. With some Considerations on Mr. *Pycroft's* Treatise upon the same Subject. Price 6. d.

Honour retriev'd from Faction: In a Dialogue between *Smith* and *Johnson*. Price 6. d.

Her Majesty and Her Royal Father Vindicated. In Answer to a Preface to the Volume of Sermons, &c. now published by the Bishop

shop of *Sarum*: In a Letter to his Lordship.  
Price 3 d.

More Memoirs: Or the Pretender what he really pretends to be: Some Explications of his Birth reviv'd: And Reasons for questioning his Title set aside. In a Letter to a Right Reverend L——. Price 6 d.

*Englands* Interest consider'd, in the Increase of the Trade of this Kingdom: In which is an Account of our Commerce with the several Nations in *Europe*; as also the Advantages and Disadvantages we receive from each Nation. Price 6 d.

Reflections upon *Sach——el's* Thanksgiving-day, and the Solemnities of that great Festival. In a Letter to a Friend in the Country. Price 3 d.

A Disswative from Jacobitism: Shewing in general what the Nation is to expect from a Popish King; and in particular, from the Pretender. Price 6 d.

Mr. *Addison* turn'd Tory: Or, the Scene Inverted, Wherein it is made appear, that the Whigs have misunderstood that celebrated Author in his applauded Tragedy call'd *Cato*, and that the Duke of *M——*'s Character, in endeavouring to be a General for Life, bears a much greater resemblance to that of *Cesar* and *Syphax*, than the Hero of his Play. To which are added, some Cursory Remarks upon the Play it self. By a Gentleman of *Oxford* Price 6 d.

The Female Advocates: Or, the *Frantick Stock-Jobber*. A Comedy.

A Collection of all Her Majesty's and King *William's* Speeches and Messages, &c. Price 6 d.